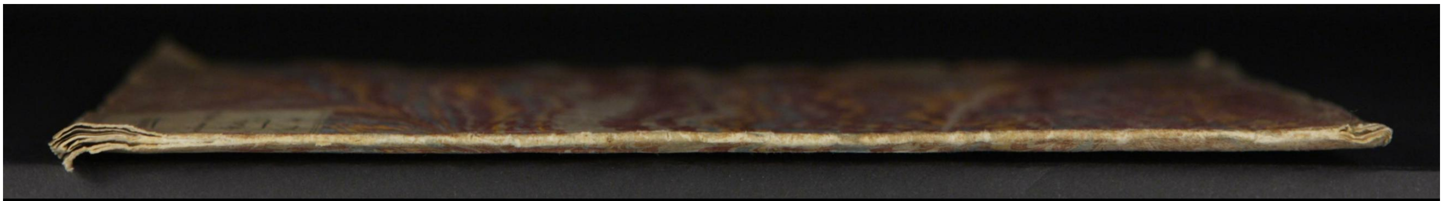
S. Lintrup.

Problematum mixtorum Hecas.

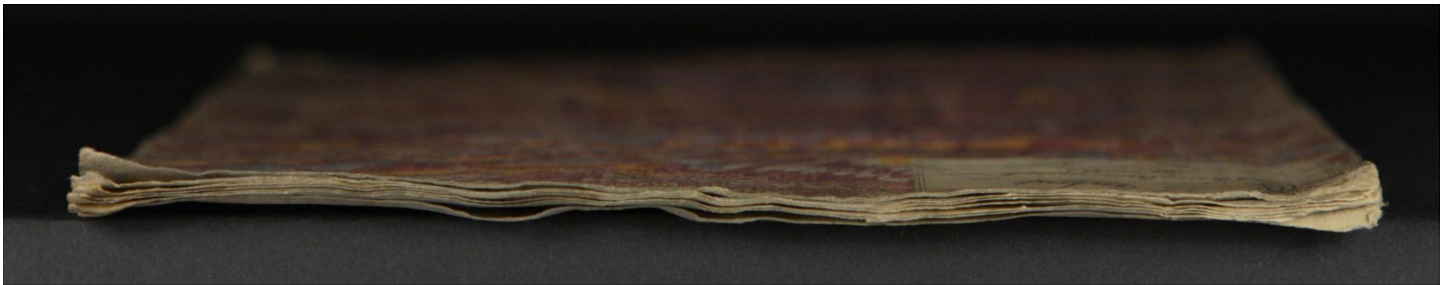
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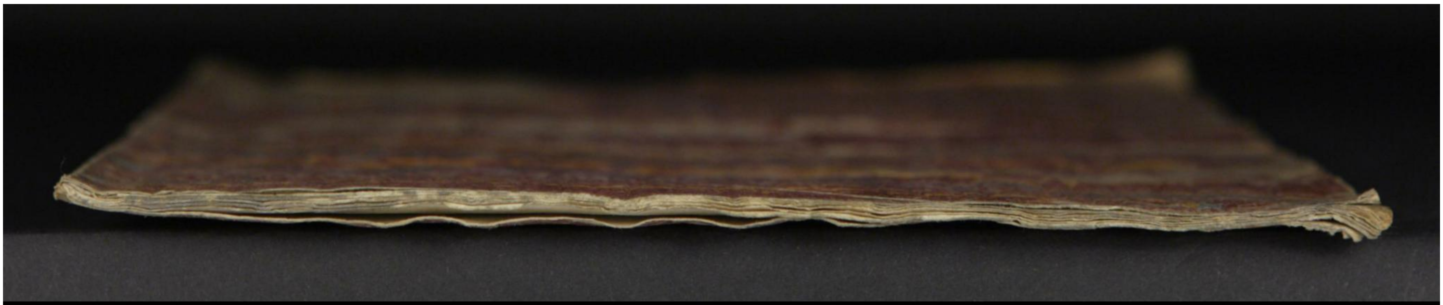


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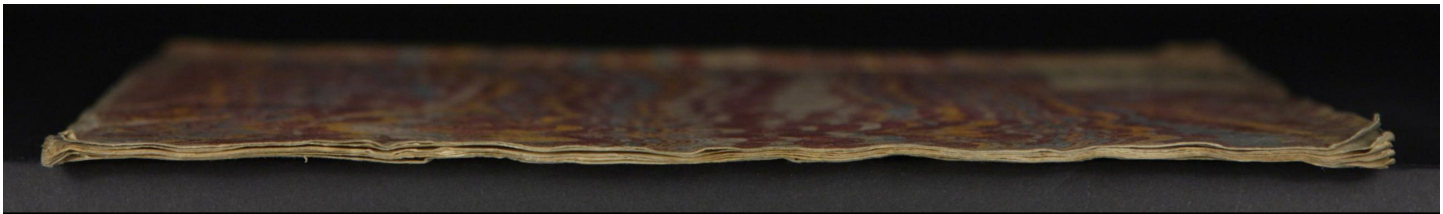
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I. N. D. O. M.

PROBLEMATUM MIXTORUM HECTAS

Qvam

Dei ter Optimi Maximi auſpiciis fretus ac benignis utriusqve Ampliſſimæ Facultatis Theologicæ ac Philoſophicæ ſuffragiis ſuffultus

Publico placidè Philoſophantium examini modeſtè offert

SEVERINUS LINTRUPIUS JACOBI FIL:

SS. Theologiæ Candid.

Una defendente

DAVIDE FOGIO GEORGII FIL.

Philoſoph. Cand.

In Audit. Colleg. Regentz: ad diem 2. Decemb.

Pro Stipendio Scheeliano.

HAFNIÆ,

Typis Johann. Adolphi Baxman. 1690.

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APPROBATIONES.

Quæ ad forum hic ſpectant Theologicum, ut ad orthodoxiam conformata, ita Autorem ſuum, ab accuratiore Eruditione luculenter commendant, & publicè legi merentur.

Hafniæ d. 15. Nov. 1690. J. LASSENIUS.

Non minorem laudem merentur, qvæ hic ſunt Philoſophica.

Caſp. Bartholin.

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VIRO Summè Reverendo

Nobiliſſimo Ampliſſimo atq; Excellentiſſimo

M. JOANNI BIRCHERODIO

SS. Theologiæ Extraordinario, Lingvæ a. Ordinario in Lycéo Hafnienſi Profeſſori Regio

Præceptori ſuo, Patrono atq; Evergetæ ætatem colendo

Exercitium hoc Academicum ceu primum ſtudiorum ſuorum ſpecimen

ſubmiſſa mente
devota manu

D. D. D.

Qvi VIRI *Celeberrimi gratiæ et favori ſe ſuaq; ſtudia devote commendat*

Cliens ſubjectiſſimus

DAVID FOGIUS Georgii Fil.

Reſpondens.

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A & Ω

PROBLEMA.

(I.) LOGICO-THEOLOGICUM.

QVemadmodum qvâve conſeqventiâ commodius ex loco claſſico *Act: V. v. 3. 4.* *Vera ac æterna Spiritus Sancti divinitas contra πνευματομάχȣς qvosvis recentiorès juxta ac veteres demonſtrari poſſit ac debeat?* Non unô modô omnes vel dialectici vel Theologi tradiderunt. Et certè diffiteri omnino non licet, illam, qvæ apud Auctores paſſim exſtat ex hoc loco deductam rationem hujus formæ: *Ananias mentitus eſt Deo; Ananias mentitus eſt Spiritui Sancto E. Spiritus S. eſt Deus*: Imbellem nimis eſſe & infirmam, logicis autem benè concludendi legibus minus conformem; atqve adeo mirum videri non poſſe, vel natam hinc Socinianorum Promachis *Crellio*, *Enjedino* &c: occaſionem inſtantias hujusmodi: v. g. *Paulus perſecutus eſt Chriſtum, Paulus perſecutus eſt fideles E. fideles ſunt Chriſtus*; Item: *Ille qvem recepit Lydia eſt Paulus, Act: 6. 15 Ille qvem recepit Lydia eſt Chriſtus Matth: 10. 40 E. Chriſtus eſt Paulus* &c fingendi, vel datam B. *Aſſelmanno* anſam huc applicandi illud *Thomæ: Cum qvis ad fidem probandam inducit rationes non cogentes, cedit in irriſionem infidelium.* Sed nec felicius multò rem tentâſſe videntur iſti, qvi vel cum *Arniſæo* & *Scheiblero* hanc inde formant machinam; *Cui tum temporis Ananias mentitus eſt, is eſt Deus, Atqvi*

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tum temporis Ananias mentitus eſt Spiritui Sancto E. *Spiritus Sanctus eſt Deus*; vel cũ *Cornelio Martini et Finchio* talem fingũt ſeqvelam: *Is cui mentitus eſt Ananias, eſt Deus, At Spiritui Sancto mentitus eſt Ananias* E. cum nondum elabendi rima Anti-Trinitariis obſtructa, vel anſa ἐνςασιν etiam de Petro, alii qve tunc præſentibus Apoſtolis fabricandi ſit præſciſſa. Et neſcio an accurata ſatis etiamnum ſit illa *Celeberrimi D. J. Ad. Oſiandri* forma *Q. mentiens Spiritui S. dicitur mentitus eſſe Deo, ille eo ipſo tenetur agnoſcere Spiritum S. eſſe Deum; Atqvi Ananias, et conſeqventer omnes etc.* E. Circumſpectius omnino, & qva par eſt ἀκριβείᾳ circa hoc argumentum verſantur ii, qvi cum *B. Affelmanno Syntagm: P. I p. 410. B Schertzero Colleg: Anti-Socin: p. m. 232.* Aliisqve accuratioribus Theologis talem ex loco cit: nectunt nodum plusqvam Gordium vel Vulcanium: *Cuicunq; tunc temporis præter homines (mediate ac πρώτως* ceu cauſæ Miniſterii principali) *mentitus eſt Ananias, ille eſt verus Deus; Atqvi Ananias tum temporis præter homines (mediatè ac primariò) Spiritui S. eſt mentitus* E. *Spiritus S. eſt Deus* (cujus *Major* in v. 4. Minor a. in v. 3. firmiter radicatur) qvem nec ſolvere ulla inſtantiarum artificia, nec ſecare acutiſſimæ etiam rationis Socinianæ bipennes valebunt.

(II.) ETHICO-THEOLOGICUM.

DE *Bonis Gentilium* atqve irregenitorum *Operibus* qvando qvæſtio agitatur: *An et qvatenus bona illa ſint dicenda?* Duo extrema cautius declinanda nobis occurrunt. Nimirum ſicut contra Pelagianos veteres pariter ac recentiores Socinianos ſc: ac Pontificios eadem verè *Theologicè* ac *ſpiritualiter* vel εὐαγγελικῶς vel νομικῶς (ſi ſtrictè & ἀκριβῶς loqvamur) bona eſſe, propter defectum *cauſarum* omnium; *efficientis* tum *principalis*, tum *organicæ* ſc. *inſtrumentalis*, *ſubjecti* & *objecti*, *formæ* tam *abſolutæ* qvàm *relativæ*, *finis* deniqve *ultimi* juxta ac *intermedii*, uti per partes probant *B. Kromay. Theolog poſitivo-Polem. Art: 12. §. 1. & B. Schertzerus Syſtem: Loc: 17. §. 8.* Rectè negant Orthodoxi; imo peccati etiam (ſc: ratione adjunctorum) arguunt; ita in defectu certè peccant illi, qvotqvot cum *D. Becmanno Francofurtenſi* iisdem *bonitatem Ethicam Politicam in Judicio humano ſc: qvoad ſubſtantiam*

actus denegant, nec aliter bona eſſe ajunt, qvàm ſunt virtutes (qvas vocat ille) brutorum; Cum tamen illa qvodammodo τῶ ἔργω νόμυ ἐν ταῖς καρδίαις αὐτῶν γραπτῷ conformia, hæ vero nec ad legis alicujus (qvippe qvæ beſtiis non data, qvicqvid demum contendant *Socinus* & *Vorſtius* apud *B Qvenſtedt Syſtem. Theol. P. IV. Cap. I. Sect. 2. qvæſt. I. in ἀντιθέσει*) rationis aut conſcientiæ dictamen directæ, nec præmii Ullius pœnæve *propriè* ac *formaliter* (qvicqvid fuerit de materiali) dictæ ſint capaces.

(III). METAPHYSICO-THEOLOGICUM.

AN *Protoplaſti in ſtatu confectionis ſ. naturæ inſtitutæ naturaliter fuerint incorruptibiles?* qvæſtionem orthodoxis movent Pelagianizantes Papiſtæ (qvibus adhinniunt Syncretiſtæ) qvi locum puro puto impurorum naturalium figmento Scholaſtico facturi, homines fingunt in eo ſtatu intrinſecè atqve ex conditione ſuæ naturæ corruptibiles fuiſſe, ſed dono immortalitatis ſupernaturali ceu antidoto qvodam ab imminente malo præſervandos, ſpecioſis admodum coloribus cadaveroſum dogma incruſtare & ruinoſæ hypotheſeos fundamentum tam in hominis conditione pulverulenta, ejusqve cibi & potus uſu atqve futura generatione, qvàm ipſa corporis, utpote ex qvatuor elementis compoſiti adeoqve in ſua principia naturaliter etiam reſolubilis conſtitutione, ejusqve in ſtatum meliorem aliqvando futura translatione qværere audaci prætextu conſveti. Qvibus eorundẽ φλυαρίαις ut commode eatur obviam, Orthodoxi Philoſopho-Theologi ex Philoſophicis diſtingvi jubent (α) inter *Corruptibilitatem extrinſecam et intrinſecam* ſeu ad *extra* & ad *intra* talem (Vid: Metaphyſ. Frommen.) (β) *Potentiam* corruptionis *remotam* & *proximam* (non in ſenſu tamen Syncretiſtico ſed Orthodoxo uti accuratè monet *Celeberrimus VVandalinus noſter Diſſertat: III. de fundamento fidei p. 224.*) ſ. *præternaturalem* & *naturalem* (γ) Inter *incorruptibilitatem hypotheticam* ſeu *ordinatam* & *abſolutam* (δ) Inter *pugnam qvalitatum perfectivam* ſeu *vitæ continuativam* omni δυσκρασία ac diſſonantia carentem, & *corruptivam* ſeu *vitæ deſtructivam* (ε) inter *generationem* individuorum ſemper permanentium *multiplicativam*, & qvotidie pereuntium *reſtaurativam* (ζ) inter *media* immortalitatem exiſtentem *conſervantia* & *remedia* à mortalitate imminẽte *præſervantia*, neq; ab illis ad hæc cõſeqventiam admittunt; Ex Theologicis autem peti volunt accura-

 tius

tius inter incorruptibilitatem ac *immortalitatem naturalem* ſeu *animalem*
hujus vitæ, cibi & potus uſurpativam & *ſpiritualem* ſeu *glorioſam* patriæ
eorundem excluſivam. Item inter *mortem doloroſam* & *dulcem eſtatu ani-*
mali translationem diſcrimen; qvibus obſervatis, omnes fere Adverſa-
riorum Objectiones in ſpongiam incumbunt.

(IV.) PNEUMATICO-THEOLOGICUM.

DE attributis divinis; *An verè Deo competant et qvomodo?* non nul-
lius omnino momenti qvæſtio Pneumaticos inter & Theolo-
gos agitari ſolet, haud facile citra ſtrepitum componenda, ni-
ſi declinatis cautè duobus contrariè dimicantium Sectariorum ex-
tremis media orthodoxia preſsè teneatur. Scilicet ut in defectu pec-
cant, qvotqvot cum *R. Moſe Ægyptio in More Nevochim* apud *B. Clotzium*
Pneumatic: p. 265. ſeqv. Deum nullo plane modo attributa affirmativa
admittere ajunt, cumq; Calviniſeqvis nonnullis, *Maſſonio (Becmanno)*
Sackſio &c. apud *B Qvenſtad. Syſtem. P. I. p. 297.* (Pluribus licet contra-
rium aſſerentibus, ut obſervat *B. Hülſemannus Operis Poſthumi. p. 240.*
ſeqv) Idiomata aliqva Deo vere attribui ex S. Scripturæ atq; antiqvi-
tatis uſu poſſe negant, vano qvidem ſimplicitatis divinæ defenſandæ
prætextu, revera tamen communicationis idiomatum negandæ ſtu-
dio, ſicut illud ſuorum interreſſe hoc ſuo argumento: Qvod qvis
non habet alteri dare no poteſt; ſed Deus attributa non habet E.
Christo homini dare non poteſt; ſatis apertè prodit Becmannus.
Ita nec ferendus eorum exceſſus, qvi cum *Gilberto Porretano, Vorſtio,*
Socinianis &c. attributa divina accidentia in Deo eſſe, ab eſſentia ejus
realiter diverſa commenti divinæ ſimplicitati dicam improvidé ſcri-
bunt; verùm ita ſua attributis (vocabulo prius ab impuritate libera-
to) relinqvenda veritas, ne qva tamen ſimplicitati ac impartibilita-
ti divinæ vis inferatur.

(V.) PHILOLOGICO-THEOLOGICUM.

De Θηελομαχία Paulina c. 1. Cor. 15. v. 33 qværi hactenus inter Criti-
cos & Exegetas ſolet; *Propriêne ea intelligi debeat an metaphoricè?* Cu-
jus qvidem problematis membrum poſterius cum *B: Danhavvero in*
Hermeneutica S. D. Qviſtorpio in annotat ad h. l. Camerario, Hugone Grotio &
Heinſio in annot, et exercitationibus ad N. T. Rainoldo in cenſura librorum Apo-
crypho-

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cryphorum, Hieronymo, *Theophylacto*, *Primaſio*, *Baronio* aliisq́; non incommodè acceptari poſſe crederem, non minus ob omiſſam ejus in catalogo paſſionum Paulinarum mentionem, altumq́; de ea in actis Apoſtolicis ſilentium, qvàm Pauli ipſius ceu civis Romani conditionem, legumq; Romanarum, non niſi vilioris monetæ homines beſtiis objici permittentium (qvod ex digeſtis ad legem Corneliam de Sicariis probare ſatagunt eruditi) rigorem, ipſamq́; Scripturæ juxta ac antiqvitatis, θηρίω pariter ac θηριομαχέω figuratè ſumentis, conſvetudinem; ſalvis tamen τῶν ἐξ ἐναντίας ſummorum qvippe virorum v. g. B. Lutheri, D. Rungii, D. Balduini, D. Walheri hodieq; feliciſſimi Exegetæ Celeber: D. *Seb Schmidii* auctoritatibus, nec obſtante vel proprietate τοῦ ῥητοῦ, qvam in dogmaticis citra neceſſitatem inevitabiem non deſerendam in hiſtoricis qvidem ratio etiam probabilis (ubi apodictica non habetur) poteſt ſeqveſtrare, vel Nicephori, hiſtoriam de Paulo ab Epheſiis Leoni objecto, referentis teſtimonio; qvippe qvod eo ipſo, qvo ex libro Actorum & profectionum Pauli utpote fabuloſo petitum eſt, cujus, qvalis ac qvantæ ſit auctoritatis clarius, demonſtrat, qvàm ut prolixiori declaratione ſit opus.

(VI.) HISTORICO-THEOLOGICUM.

AN Cathedram Papalem inter Leonem IV et Benedictum III. occuparit fœmina Johanna Papiſſa, partu publico poſtmodum exſtincta? crucem figere ſolet ſedis Romanæ Gnathonibus; qvi licet manibus pedibusq́; pudorem Thaidos Babylonicæ obvelare, ruptamq́; hoc facto ſucceſſionis Pontificiæ catenā connectere allaborarint, nihil tamen qvod luci hiſtoricæ opponerent, præter impudentiam & ſolennem in cōtradicendo audaciam invenerunt. Clariora certè illa ſunt ipſorum Papiſtarum *Mariani Scoti Lib: 3. Chronic. Anno 855. Franciſci Petrarchæ in Chronico Italico*, *Andreæ Fulvii*, in antiqvario Romano, *Petri Meſſiæ Hiſpalenſis*, *Sylvæ variæ lectionis lib I. cap. 10.* Item diverſorum Scriptorum de mulieribus claris & illuſtribus edit. Pariſ. 1521. in fol. aliorumqve plurium, qvorum denſam nubem ſiſtit B. *Gerhardi Confeſſ. Cathol. Lib. 2. ſpec: P. I. Art: 3. cap. 4.* It, G. *Voetii Deſperata cauſa Papatus* fol. 542. qvàm ut Objectis inanibus hujusmodi exceptiuncularum: *Sciptores tantùm dicere, ut fama fert, ut aſſeritur, non, verum eſt; Idq́ veritati doctrinæ Romanenſis nihil derogare &c:* Item figmenti iſtius *Franciſci Carriere Aptenſis Minoritæ*, fœminam eam dictam ob nimiam effœminati animi facili-

tatem

ratem , non vero ipſam ſexus rationem ; fumis qveant obſcurari: (Vid : Vid: B. Schertzeri Anti-Bellarmin: Diſput. IV. Append. §. I.) præſertim qvando univerſalia adeo ea ſunt teſtimonia, ut ad ignominiam hanc in conciliabulo Obſtantienſi a *Johanne Huſſo* objectam tacere coacti ejus Paterculi haud obſcurum tacitæ confeſsionis argumentum prodiderint. Unde licet mirum qvidem ſit Meretricis Romanæ Baſiatores contra ipſam veritatis Solem loqvi auſos; Mirum tamen magis *Davidem Blondellum* hominem Calvinianum *in ἀνακρίσει ejus* (qvam vocat) *famoſæ qvæſtionis* : *An fœmina ulla inter Leonem IV. et Benedictum III. Romanos Pontifices mediâ ſederit?* a Steph. *Curcellæo* Arminiano Amſtelod: 1651. edit. in gratiam Pontificiorum qvæſitum negaſſe ; eo qvidem nomine prolixè ſatis a fidei ſuæ ſocio Samuele Mareſio peculiari ſcripto refutatum : Maximè autem adhuc mirum Orthodoxos Auctores *Compendii Hiſtoriæ Eccleſiaſt: Gothani* Lib. 2. Cap. 4. Sect. I. n. 7. relationibus Pontificiis deceptos hiſtoriæ hujus fidem in dubium prorſus vocâſſe.

EXIMIO RESPONDENTI, *Optimæ ſpei indolisq; juveni prima hæc tentamenta gratulatus, majoraq; in dies ſtudiorum incrementa auguratus,*

Fauſtum id Jeſsiadi qvondam fuit omen, inermi
Imbelliqve manu rabidum ſtraviſſe Leonem
Armatumqve urſum tenui necuiſſe bacillô;
Nec dubium illuſtris, qvô poſt ſublimis in aulam
Tranſiit è caula, ſpecimen fortaſſe triumphi.
Auguror & voveo pariter læto omine noſtro
FOGIADI ſuſcepta fluant conamina: Certa
Porro ſecuturi decoris præludia: Votum
Fallere vix clari patitur Patris æmula virtus.

deproperab.

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